

*Ben. 23*

A  
S E R M O N

Preached at the

ANNIVERSARY MEETING

OF THE

SONS of the CLERGY.

*1776*







A  
S E R M O N

Preached at the  
ANNIVERSARY MEETING  
OF THE  
SONS of the CLERGY,  
IN THE  
Cathedral Church of ST. PAUL,  
On THURSDAY, MAY 9, 1776.

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By BEILBY PORTEUS, D.D. *K*  
Now LORD BISHOP of CHESTER.

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To which is added,  
A LIST of the several Amounts arising from the COLLECTIONS  
made at the ANNIVERSARY MEETING of the SONS of the CLERGY,  
since the Year 1721.

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L O N D O N :  
PRINTED BY E. ALLEN,  
AND SOLD BY C. BATHURST, IN FLEET-STREET.

[ Price One Shilling. ]



A  
S E R M O N

Preached at the

ANNUAL MEETING

OF THE

SONS of the CLERGY

IN THE

Cathedral Church of ST. PAUL

ON THURSDAY, MAY 17th

By BELBY P. D.D.  
Now Lord Bishop of Exeter



to which is added  
A list of the several Amounts raised from the Collection  
made at the Anniversary Meeting of the Sons of the Clergy  
since the Year 1790

L O N D O N  
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T O

His Grace the Duke of BEAUFORT,  
The Right Honourable the LORD-MAYOR,  
The Rev. ANTHONY HAMILTON, D.D. Archdeacon of  
Colchester,  
The Rev. SAMUEL SMALBROKE, D.D. Canon Residentiary  
of Litchfield,  
The Rev. CHARLES POYNTZ, D.D.  
The Rev. PHIL. DUVAL, D.D. Canon of Windsor,  
The Rev. EVERARD BUCKWORTH, LL.D. Prebendary of  
Canterbury,  
The Rev. GEORGE PAWSON, L.L.B.  
The Rev. WILLIAM BURROW, B.D.  
Brigadier-General RICHARD SMITH,  
GRANVILLE WHEELER, Esq;  
ROBERT CHESTER, Esq;

S T E W A R D S

For the late Feast of the SONS of the CLERGY,

T H I S

S E R M O N,

Preached and Published at their Request,

IS INSCRIBED,

By their most faithful,

and obedient Servant,

BEILBY PORTEUS.



His Grace the Duke of BRANFORD,  
 The Right Honourable the Lord Mayor,  
 The Rev. Anthony Hamilton, D.D. Archbishop of  
 Colchester,  
 The Rev. SAMUEL SMALLOCK, D.D. Canon Residentiary  
 of Litchfield,  
 The Rev. CHARLES PERCY, D.D.  
 The Rev. PHIL DUVAL, D.D. Canon of Windsor,  
 The Rev. EVERARD BUCKWORTH, LL.D. Prebendary of  
 Canterbury,  
 The Rev. GEORGE PAWSON, LL.B.  
 The Rev. WILLIAM BURROW, B.D.  
 Brigadier-General RICHARD SMITH  
 GRANVILLE WHEELER, Esq.  
 ROBERT CHESTER, Esq.

S T E W A R D S

For the late Feast of the Sons of the Clergy.

THIS

S E R M O N

Preached and Published at their Request.

IS INSCRIBED,

By their most faithful,

and obedient servants,

BELBY PORTER.



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2 KINGS, iv. 1.

THY SERVANT MY HUSBAND IS DEAD, AND THOU KNOW-  
EST THAT THY SERVANT DID FEAR THE LORD, AND  
THE CREDITOR IS COME TO TAKE UNTO HIM MY TWO  
SONS TO BE BOND-MEN.

**T**HE unhappy sufferer, who makes this most moving complaint, was the widow of one of the sons of the prophets, whose distress Elisha immediately relieved by the miraculous increase of her pot of oil. It will not be easy to find in any writer, sacred or profane, a more piteous story, or a case more applicable to the occasion of the present meeting. I cannot therefore do better than leave it upon your minds in that concise and affecting simplicity in which it is here related, whilst I proceed to recommend the distressed widows and children of the English clergy to your benevolent protection.

THE



THE nature and design of the several charitable institutions, which have now brought us together, are, I presume, so well understood in this place, that there can be no need to take up any of your time in explaining them\*. The generous support they have hitherto met with demands our most grateful acknowledgements; and in order to keep this friendly disposition towards us alive and warm in your breasts, I shall attempt to show that the clergy of the Church

\* But it may not perhaps be generally known that there are *three distinct societies* formed for the benefit of the indigent widows and children of the clergy, and all closely connected with each other.

The first and principal is, *The Corporation for the Relief of the poor Widows and Children of Clergymen*, established by charter in the reign of king Charles the second. The funds of this charity are employed chiefly in giving pensions to the widows of the clergy.

The second, which arose not long after, is *The Society of the Feast of the Sons of the Clergy*, consisting of the company annually assembled under that name at St. Paul's Church and Merchant Taylor's Hall. The money collected at those two places is wholly expended in apprenticing out the children of necessitous clergymen. The expences of the music and the feast are generously defrayed by the stewards of that society.

The third is *The Society of Stewards and Subscribers for maintaining and educating the poor Orphans of the Clergy till of Age to be put Apprentices*.

This society was formed in the year 1749. It is composed of those who have been stewards of the former society, and any others who chuse to become members of it. It is supported by annual subscriptions of one guinea each, and maintains two schools, one for boys, and the other for girls, in which the orphans of the clergy are educated till they are of sufficient age to go out to apprenticeships.

It might be of use if a short and clear account of these societies was printed in a small tract, describing their nature and design, together with the proper time and method of applying to them for relief, and the persons to whom such application should be made.



Church of England have, both on account of their *public services*, and (with respect to too large a part) their *private necessities*, a peculiar claim to your kind attention and assistance.

IF we go back to the early ages of Christianity, our own Ecclesiastics had their share with others of the sacred order in first introducing the light of the Gospel into this country; and in sacrificing to its advancement their ease, their health, their fortunes, their lives. When in after-times, by a variety of concurrent causes, this kingdom was, in common with all its neighbours, overwhelmed with the most deplorable darkness and ignorance; and when that stupendous fabric of popish tyranny and superstition was, like another Babel, raised up, with incredible art and diligence, to the very skies; yet still the Christian clergy in general, and ours among the rest, were of no small benefit to the community. It is acknowledged by an historian, who has never betrayed any partiality to our order, that in the period we are speaking of, the profession and (let me add) the disposition of the churchmen, averse to arms and violence, tempered the general turn to military enterprizes, and maintained, even amidst the shock of arms, those secret links without which it is impossible for human society to subsist\*. Nay, even many privileges of the order that were justly looked upon with a jealous eye, yet proved, in those turbulent

\* *Hume's Hist. of England, Hen. III. vol. ii. p. 10. 1st edit. 4to. 1762.*



turbulent ages, a check to the despotism of our monarchs, and at the same time kept the community from falling to pieces by the factions and quarrels of the nobles. And it ought never to be forgotten, that for what we call our *MAGNA CHARTA*, that first foundation (as it is generally held to be) of our free constitution, we are principally indebted to the eloquence, the spirit, and the activity of an English primate\*, assisted and supported by almost the whole body of his clergy. It is true indeed, in other respects the conduct of our Ecclesiastics was not always so irreproachable as might have been wished; for they must needs partake in some degree of the corruption and barbarity which then generally prevailed. Yet great numbers of them did notwithstanding preserve themselves pure and undefiled from the vices of the age, and were exemplary in their manners, temperate, charitable, meek and heavenly-minded. Their cloysters were a retreat not merely, as is commonly supposed, for the idle and dissolute, but for the studious, the afflicted, the penitent

\* *STEPHEN LANGTON*, archbishop of Canterbury; "a man whose memory, says the historian above-mentioned, ought always to be respected by the English." *Vol. i. p. 382.*

In the following reign the abbots and prelates were very instrumental in obtaining the same security from *Hen. III.* and they endeavoured to guard against all future violations of it by a most tremendous ceremony. They stood round the *GREAT CHARTER*, whilst it was read in parliament, with burning tapers in their hands, and denounced the sentence of excommunication against every one that should thenceforth dare to infringe that fundamental law. *Ib. vol. ii. p. 25, 26.*



penitent and the devout. They afforded support to all the neighbouring poor, and in those days of lawless violence, were extremely useful as places of refuge and security to the defenceless and the weak. In them too were deposited many of those precious remains of antiquity which we now peruse with so much delight, and which, had it not been for the protection they found in religious houses, would in all probability have perished by the hands of those barbarians that spread ruin and desolation over Europe. In these peaceful sanctuaries, the leisure and tranquillity, which the monks enjoyed, enabled them not only to record (however uncouthly) the transactions of their own times, but to transcribe the compositions of former and more valuable writers. Nor was this the only object of their attention. They found time to cultivate even some of the finer arts. Those sublime powers of harmony, which have been this very day so nobly and laudably exerted in the cause of the fatherless and the widow, owe their birth in this country to monastic diligence and ingenuity. Both the theory and the practice of music were first studied and taught here, and in other parts of Europe, by the regular clergy;\* and what is now the delight and amusement of all ranks of people, was originally the offspring of religion, and appropriated solely to the purpose of animating devotion, and

\* See Sir John Hawkins's very valuable *History of Music*. Preliminary Disc. p. 48 to 53. And vol. v. p. 112, 113.



giving dignity and solemnity to the service of the church. The monks drew up a large number of treatises on this subject, which, notwithstanding the barbarism of the times, were written with great perspicuity, method, and precision; and they had seminaries of young people under their care, whom they instructed in the rudiments of this science. Libraries were also formed in all the monasteries, and schools founded in them and near most of the cathedrals, for teaching the literature of the times.\* And thus was learning kept alive at least, though in a very languid state, till the art of printing was found out. Even that most useful art itself was, according to the opinion of some learned men, which seems to be well founded, first brought into our island by the care and generosity of an English primate.† In the restoration of letters, which quickly followed, the Ecclesiastics took the lead, and contributed more than any other set of men to introduce a true taste for every branch of polite and useful learning into this country.

\* Vide *Moshemii Hist. Eccles. sec. vi. par. 2. c. 1. p. 237.*

† ARCHBISHOP BOURCHIER; who persuaded Henry VI. to furnish one Mr. Robert Turnour with a thousand marks (towards which the archbishop contributed three hundred,) and to send him privately to Harlem, in company with Caxton, in order to fetch from thence the new-invented art of printing; which he did accordingly, by bringing over to England Frederick Corfellis, one of the compositors at Harlem. See *Biograph. Britann. art. BOURCHIER*. Dr. Middleton indeed and others have endeavoured to disprove the truth of this story; but their most material objections to it have been well answered by Mr. Meerman in his very curious and learned work entitled *Origines Typographicæ, vol. ii.*



country. From that period to the present, they have always made a distinguished figure in the whole circle of sciences and arts; their writings have ever ranked amongst the purest of their times; and let the occasion excuse me if I add, (the proofs of what I say are before the world) that our profession is at this very day adorned by men, who in genius, learning, judgement, taste, and elegance of composition, have few if any superiors.

WHOEVER then is a friend to literature and the fine arts, must be a friend to the English clergy, and will chearfully contribute to the relief of that order which has so largely contributed to his information and amusement. But they have still more substantial services than these to plead. To them you stand principally indebted, not only for the restoration of letters, but the revival of true religion. For although the first opposition made here to the usurpations of the Church of Rome took its rise from the passions of an impetuous prince, yet the work of reformation itself was undoubtedly begun, carried on, and compleated by the hands of the English clergy. In this glorious cause they wrote with irresistible strength of argument, and suffered with invincible fortitude of mind. To their labours, their piety and learning, their judgement and moderation, you owe that pure mode of worship, and that excellent form of publick prayer you now enjoy; the constant use of



which in the Church of England has undoubtedly been of infinite service to the people of this kingdom. And when, at a subsequent period, our religious as well as civil liberties were in the most imminent danger of being destroyed by the intemperate zeal of a bigotted and despotic monarch, then again did the clergy courageously step forth in defence of both. From them originated one of the very first parliamentary checks to the violences of James II.\* By their excellent discourses and writings against popery, the people were first roused to a just abhorrence of that dangerous superstition.† By their decent, yet manly firmness, in supporting their invaded rights, the rest of the nation was inspired with a similar resolution to resist the precipitate and unconstitutional measures of an infatuated court; and throughout the whole of that memorable and glorious transaction, their behaviour was at once so prudent and intrepid, so suitable to their profession, and so friendly to the righteous cause of genuine liberty and pure religion, that they received one of the highest and most flattering rewards with

\* Henry Compton, bishop of London, in the name of his brethren, made a motion in the House of Lords to take into consideration King James's famous speech in the second session of parliament, in which he signified his intention of dispensing with the Test-acts. The bishop's motion was carried. *Hume's Hist.* vol. vi. p. 390.—I have referred to this historian all along for no other reason than because his testimony, when given in *favour* of the clergy (whom he sincerely hated) is unexceptionable.

† To the same eminent persons we owe the subversion of the whole system of Atheistic Philosophy, from its very foundations. See *the Bishop of Litchfield's Sermons*.—S. i. p. 23.



with which a British subject can be honoured, the unanimous thanks of the Commons of Great-Britain in parliament assembled.\*

THESE, perhaps it will be said, though important, are past services, and are calculated to prove, not what we ourselves, but what our predecessors have done for the public. Yet surely they are reasons for esteeming the order in general, for bearing testimony to the merits of those who have formerly adorned it, and for exercising every act of kindness and humanity towards the persons who succeed them in their ministry. And even these, we hope, have something to plead in their behalf. They have not, we trust, materially departed from the principles of their ancestors. The English clergy, we do not scruple to say, are still zealously attached to the interests of virtue and religion; are still, in general, faithful, diligent, and regular in the discharge of their sacred functions. They are still sincere friends to *real constitutional* freedom; and the very same love of it, which at the Revolution led them to refuse a slavish and unlimited obedience to the illegal mandates of arbitrary power, induces them now to promote, both by their doctrine and their example, that dutiful respect and conscientious submission to all lawful authority, which the Gospel most peremptorily enjoins; the extreme want of which is at present

\* *Journals of the House of Commons, February 1, 1688.*



sent but too visible, and yet without which no true liberty can long subsist. But although, on these grounds, they have judged it expedient to throw their weight into the scale of government, yet they have done this without any unbecoming vehemence or heat; and amidst all the violent dissensions which have lately agitated this kingdom, they have, as a body, conducted themselves with a degree of prudence, temper, mildness and moderation, which must do them no small credit in the eyes of every unprejudiced observer. And that, in other respects, their talents, their learning and their morals, are such as have gained them general approbation and esteem, may be collected from this single circumstance; that when you want to find out proper instructors for your children, you naturally turn your thoughts to the clergy; and it is in their hands, in their houses, you chuse to place whatever you hold most dear and valuable in the world. To them, in short, has long been, and still is, confided that most important trust, the education of youth; a trust, which it is no vain boast to say, they have discharged with fidelity and ability.\*

Under

\* How well qualified they are for this employment, has been fully shewn by a consummate judge of the subject of education, in the *Dialogues on the Uses of Foreign Travel*. 1st Ed. Dial. 2. p. 183. The attentive perusal of these inimitable dialogues is strongly recommended to all those who prefer a foreign university to our own, or who suffer their sons to ramble over Europe at an early and most dangerous period of life, not only without a clerical governour, but even sometimes without any governour at all.



Under their direction, the schools and universities of this kingdom have acquired an acknowledged superiority over all the other seminaries of Europe. In their colleges have been formed most of those great and illustrious characters that have contributed to the glory and prosperity of this country: and even among that large number of persons here present, there are few, I apprehend, who have not, at some period of their lives, derived considerable benefit from the instructions of our order.

THESE known and undeniable facts are, we conceive, very unequivocal proofs of our good conduct and good estimation; and ought greatly to outweigh all those unmerited calumnies which are so often thrown both upon the order in general, and the individuals of which it is composed, by those who know very little of either.\* That there are in ours, as in every other profession, several unworthy members, it is in vain to deny; and where can be the wonder, if in so very numerous a society some apostates should

\* "The rule (says a great and good prelate) which most of our adversaries seem to have set themselves is, to be at all adventures as bitter as they can; and they follow it not only beyond truth, but beyond probability; asserting the very worst things of us without foundation, and exaggerating every thing without mercy; imputing the faults, and sometimes imaginary faults of particular persons, to the whole order; and then declaiming against us all promiscuously with such wild vehemence, as, in any case but ours, they themselves would think in the highest degree cruel and unjust." *Secker's Charges*, p. 5.



should be found? But take the whole in one collective view, and it may with the greatest truth be affirmed, that you will no where find, either in ancient or modern times, a body of more than ten thousand persons, situated in the midst of a populous, rich, commercial, luxurious kingdom, surrounded with every temptation, and every danger to which virtue can be exposed, whose morals are so blameless, and so little injured by the general contagion, as those of the English clergy. With respect to that part of them, more especially, whose families (when they themselves shall be no more) will probably want the protection of this charity, it is but justice to them to say, that their conduct renders them worthy of every act of kindness which their poverty may require. Contented, humble, modest, patient and laborious, their lives are divided between fulfilling the duties of their profession and struggling with the difficulties of their situation. Nay, it is to their virtue chiefly that these very distresses are owing. They are formed with the same passions and propensities as other men; and were they as little scrupulous about the means of gratifying them as others too commonly are; had they adopted that very commodious system of modern ethics, which ranks hypocrisy and adultery amongst the requisites of a good education, there would certainly be no need for us ever to become your petitioners for their widows and children. But as they have been trained up in a religion which requires

unblemished



unblemished purity of manners and of heart, they think themselves bound to keep within the limits prescribed by their heavenly Master, and to allow themselves no gratifications but those which he has pronounced lawful and honourable. Hence they are often induced to contract early marriages, and find themselves surrounded by a numerous family before they are provided with the means of supporting them. At the same time they are expected to live creditably, and to maintain a decent hospitality amongst their neighbours. To them the poor, the sick, the distressed part of their flock, naturally look up, as their chief refuge and support; and in some small villages (if you except parochial relief) the minister of the parish is almost the only resource they have. These demands he is commonly inclined to answer to the utmost of his power. Perhaps too he may have the misfortune of a little taste for books, which is not indulged without expence; and from his acquaintance with the best and purest writers of antiquity, as well as from the habits and connections of his early years, he may have acquired sentiments and feelings far beyond the straitness of his circumstances and the humility of his condition. Hence, besides the large sums which he is often obliged to expend on the necessary repairs of his parsonage, he may possibly be induced to add a few conveniences to it: he may even be tempted, by the natural beauties of his situation, to expend more in improving and

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adorning



adorning his little territories, and in rendering them comfortable and delightful to himself and those that follow him, than in strict prudence he ought. In a few years his sons must be sent to schools and universities, or to trades and professions; and if perchance he should be ambitious of giving his daughters also a few useful accomplishments, let us pardon him this wrong; it is the only fortune he can give them. These expences necessarily oblige him to anticipate his narrow income, and to contract, perhaps, a considerable debt; a load which often lies so heavy upon his mind, that it brings him prematurely down with sorrow to the grave. Then it is that his wife and children find themselves plunged not only in the severest affliction, but in embarrassments out of which they are utterly unable to extricate themselves. It is then the widow may with but too much propriety address herself to every one of us in the words of the text, **THY SERVANT MY HUSBAND IS DEAD, AND THOU KNOWEST THAT THY SERVANT DID FEAR THE LORD, AND THE CREDITOR IS COME TO TAKE UNTO HIM MY TWO SONS TO BE BOND-MEN.** Her children cannot indeed, in this land of freedom, be literally carried into bondage; but it is necessary, both for their subsistence and her's, that they should all, in one way or other, be taken away from her, and subjected probably to much harsher usage than they had hitherto experienced. The head is gone, and the little society is dissolved; they must quit the  
beloved



beloved mansion where they have spent their lives, and which they have made so neat and chearful at their own cost, perhaps with the labour of their own hands. The small remnant of books and furniture, that constituted all their wealth, they see disposed of for the benefit of their creditors; and then---they have nothing to do but to disperse themselves where they can to seek support.

In this critical moment it is that these charitable establishments open their friendly arms to receive them, and each bears its respective part in ministering to their necessities.\* *The Incorporate Society* takes the widow under its immediate protection, and allows her a decent pension so long as her condition and her circumstances continue unchanged. *The Society of Stewards and Subscribers, instituted in the year 1749*, undertakes the maintenance and education of her children till they are of age to be apprenticed; and when they are of sufficient age, *The Society of the Feast of the Sons of the Clergy* provides them with proper masters, and puts them into a way of obtaining a comfortable subsistence, and becoming useful members of society.

Thus, you see, each of these excellent institutions has its proper use and peculiar department; and all of them concur in forming one noble comprehensive plan of national

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charity.

\* See the note above, page 6.



charity. But this plan can never be carried into execution without the aid of the wealthy and the great. *The Corporation* has indeed a fund of its own; but this fund, without occasional donations and benefactions, would be very inadequate to the objects that stand in need of its assistance. As to the other two humane societies, one of which *educates* the poor orphans which the other *places out in the world*; these, I say, are entirely supported by *voluntary contributions and subscriptions*; and you will not, I am sure, through an ill-judged parsimony, “SUFFER ANY OF OUR LITTLE ONES  
“ TO PERISH.”\*

YET notwithstanding the apparent utility, and even necessity, of these benevolent foundations, their friends have with no small concern observed, that they have for some time past been rather losing ground than gaining it. For this, various reasons have been assigned; but none, I apprehend, of sufficient weight to abate any thing of our ardour in support of such generous designs. It has been thought by some, that there is now the less need for a general contribution of this nature for the widows and children of the clergy, because there are in particular dioceses several local institutions of the same kind. It is true there are, but they are not near so universal as might be wished: they reach only, I conceive, to a small part of the kingdom, and their  
operation

\* Matth. xviii. 14.



operation is of course confined within a narrow compass. But were they much more numerous than they are, were they even spread through every part of the island, yet still this original parent of them all ought to be preserved and fostered with religious veneration and care. For the growing increase of expence in many necessary articles of life makes a proportionable increase in the wants of the poorer clergy, which by this means keep pace with the provisions made in their favour; and they can but ill spare the loss of any assistance, whether general or local, which they have been accustomed to receive.

THERE is still another circumstance which may have contributed to the decrease of our collections, and that is the great number of *other public charities* of various kinds, which have of late years been established in this kingdom. And if this is really the case, we must not, we do not, complain. If others cannot be benefited but by our loss, we are content. But when we find ourselves in the very center of the richest commercial city in the world,\* we cannot possibly entertain the least apprehensions on this head. In any other place, perhaps, there might be room to fear that the stream of beneficence, when divided into several new channels, might forsake the old. But be these channels  
ever

\* This sermon was preached at St. Paul's Church, in the presence of the Lord-mayor, Aldermen, &c. of the city of London.



ever so numerous, *your* liberality can fill them all. It is as inexhaustible as your wealth, which is daily flowing in upon you from every quarter of the globe, and can enrich and fertilize a vast variety of different regions at the same time. Let then other charities spring up in whatever numbers they will; we look not upon them with an envious or a jealous eye; we consider them not as rivals, but as sharers, in your bounty, which is able to embrace both them and us. Far from wishing to discourage, far from wishing to depreciate, other benevolent institutions, and to form invidious comparisons between them and ours, we sincerely wish them, on the contrary, all imaginable success, in full confidence that in a capital like this it will not, it cannot, be any obstruction to our own. You yourselves are our witnesses, that there are none more ready to countenance every humane design than the English clergy.\* There is hardly one public charity to be named that has not some of our order amongst its friends and supporters; and if we have any gifts of eloquence, any powers of persuasion to boast, they are always ready at your call to recommend every generous plan that you think fit to patronize; your schools,

\* One very recent and remarkable proof of this ought not to be passed over in silence. Mr. HETHERINGTON, a private clergyman, now living, gave birth, within these few years, to a new and most judicious species of charity. He established an annual provision for fifty blind persons, and appropriated to this excellent purpose a fund of twenty thousand pounds.



schools, your hospitals, your sick, your prisoners, your poor. That assistance then which we are ever disposed to give, we now hope in our turn to receive. Strike out into as many different paths of benevolence as you please; yet desert not, we beseech you, the old, the tried, the approved one, to which you have been so long accustomed. This charity\* has always been your favourite child; it has been born and bred amongst you; you have hitherto nursed and cherished it with the tenderest care; do not now abandon it to the wide world, where it is not yet strong enough to make its way without your help.

You have seen, I trust, upon the whole, that they for whose families we beg relief ARE WORTHY FOR WHOM YOU SHOULD DO THIS:† that those on whom they depended for support, and whose help they have lost, were, both by profession and by principle, most useful members of society; and yet were unable to leave their children any other inheritance than that of extreme poverty, aggravated by the remembrance of happier days, and by minds susceptible of the keenest feelings. May these considerations have their due influence on your hearts! And may we, my reverend brethren, never forget that it is in our power, by our future conduct, to give these considerations whatever weight

\* Including the three different branches of it above-mentioned, p. 6.

† Luke vii. 4.



weight we think fit ! If we do not give them all we can ; if, in proportion as we stand more in need of public favour, we do not redouble our endeavours to deserve it ; by a discreet inoffensive behaviour and conversation, by residence on our preferments, by a close attention to the proper studies and functions of our profession, by fervent piety, by extensive charity, by meekness and humility, by a disinterested and ardent zeal for the advancement of religion, and the salvation of mankind ; if, I say, by these, and such like evangelical virtues, we do not support the credit of our character, and by real usefulness acquire veneration and esteem ; we shall be no less blind to our interest, than unmindful of our duty both to God and man.\*

\* See ARCHBISHOP SECKER'S truly pastoral Charges throughout ; which well deserve the serious attention of every sincere and conscientious clergyman in every rank of the profession.

T H E   E N D.



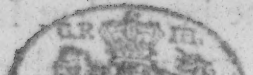


*A List of the annual Amount of the Contributions to this Charity* is subjoined from the Year 1721, to the Year 1776 inclusive; in order to shew the gradual Increase and Decline thereof: And it is hoped that the benevolent Intention of so good an Institution, by which so many valuable Members to Society have been raised, will never be suffered to languish, but on the contrary go Hand in Hand with the Liberality of the Times.

|      |   | l.   | s. | d. |      |   | l.   | s. | d. |
|------|---|------|----|----|------|---|------|----|----|
| 1721 | — | 330  | 16 | 0  | 1749 | — | 985  | 12 | 6  |
| 1722 | — | 328  | 16 | 0  | 1750 | — | 1134 | 14 | 0  |
| 1723 | — | 382  | 6  | 0  | 1751 | — | 1167 | 19 | 0  |
| 1724 | — | 566  | 10 | 0  | 1752 | — | 1101 | 18 | 6  |
| 1725 | — | 630  | 5  | 0  | 1753 | — | 1063 | 2  | 6  |
| 1726 | — | 575  | 4  | 0  | 1754 | — | 976  | 8  | 2  |
| 1727 | — | 655  | 0  | 0  | 1755 | — | 1096 | 3  | 6  |
| 1728 | — | 579  | 17 | 9  | 1756 | — | 973  | 18 | 3  |
| 1729 | — | 523  | 6  | 11 | 1757 | — | 912  | 7  | 6  |
| 1730 | — | 722  | 6  | 4  | 1758 | — | 1081 | 18 | 7  |
| 1731 | — | 840  | 1  | 0  | 1759 | — | 1163 | 9  | 9  |
| 1732 | — | 951  | 1  | 3  | 1760 | — | 1122 | 8  | 9  |
| 1733 | — | 909  | 6  | 0  | 1761 | — | 1096 | 15 | 0  |
| 1734 | — | 1000 | 3  | 0  | 1762 | — | 836  | 13 | 9  |
| 1735 | — | 850  | 5  | 3  | 1763 | — | 1224 | 14 | 0  |
| 1736 | — | 837  | 7  | 0  | 1764 | — | 1009 | 2  | 9  |
| 1737 | — | 856  | 9  | 7  | 1765 | — | 1207 | 11 | 10 |
| 1738 | — | 935  | 2  | 7  | 1766 | — | 1149 | 6  | 5  |
| 1739 | — | 912  | 11 | 3  | 1767 | — | 902  | 19 | 5  |
| 1740 | — | 784  | 1  | 6  | 1768 | — | 935  | 6  | 11 |
| 1741 | — | 834  | 2  | 0  | 1769 | — | 803  | 1  | 6  |
| 1742 | — | 866  | 6  | 2  | 1770 | — | 786  | 16 | 6  |
| 1743 | — | 819  | 0  | 0  | 1771 | — | 956  | 8  | 0  |
| 1744 | — | 848  | 16 | 9  | 1772 | — | 900  | 5  | 6  |
| 1745 | — | 1044 | 0  | 0  | 1773 | — | 976  | 9  | 3  |
| 1746 | — | 922  | 10 | 0  | 1774 | — | 942  | 17 | 6  |
| 1747 | — | 1062 | 2  | 0  | 1775 | — | 866  | 13 | 3  |
| 1748 | — | 916  | 6  | 6  | 1776 | — | 869  | 17 | 6  |

*Benefactions to this Charity* will be thankfully received by Mr. John Bacon, at the First-Fruits Office, in the Temple, Secretary to the Stewards.





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